Evangelicall

SPICES,

OR,

1004. b. 23.

THE INCENSE of the GOSPELL.

Delivered
In a Sermon at *Christ-Church*
in OXFORD.

By *John Wall* Doctor in Divinity
of *Christ-Church*.

Cypr. de Stella & Magis.
Caro Domini cremata passione incensionis fragrantium transmisit ad cælos.

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BRITISH MUSEUM

TO THE RIGHT HONOVRABLE AND truly noble *George* Lord *Berkley*, perſonall ſafety with a Crowne of Honour and Bleſſedneſſe upon the ring and circle of choice and eminent vertues.

Right Honourable:

THE men of the Eaſt *went towards* Bethlem *with Frankincenſe, I come to your Lordſhip in a qualified manner, with a Sermon of* Incenſe: *led (as it were) by the Starre, and drawne by the influence of your ſerenity and goodneſſe. Though it bee unworthy ſo great a patronage; yet is it* Hieroglyphicall, *and may expreſſe*

the candid ſweetneſſe of your noble vertues: devoted to your Honour before your travell, but now votive of ſafety in your travell. It was burnt in the Temple you frequented ſo often when you lived at Athens, *and it proceeds from that Church which is* Columna veritatis, *(in another ſenſe) a pillar of truth to beare the indelible record of your obſervable graces, and to keepe a memoriall of thoſe* Heroicall *endowments, which none can well ſay whether they ought more to honour, or to admire.*

Stories mention one that had the generall voice of the whole Senate, *to bee ſtiled* optimus, *and that was* Naſica *a famous* Romane: *I finde the like conſent here with many, touching the plauſible goodneſſe of your moſt* Honourable *diſpoſition: whilſt they are ready to bring you forth as* Chriſt *did* Nathaniel *with an* [Ecce,] Ecce vere Iſraelita, ecce vere Nobilis, Behold an Iſraelite in deed, *behold a noble* Patrician *in deed, in whom the nobility of minde ſtrives with*

with nobility of kind in will not to be inferiour. ἀνὴρ ἀνὴρ, *ſaith a good Father of* Athanaſius, *he was of ſo great and admirable vertue that none was able to come neere him, of ſo rare and courteous affability that any might come neere him. If your* Lordſhip *bee once named, the* Elogie *is verified, and* Athanaſius *will be alive againe, if not (as his name imports) immortall in your* Honour.

But I may not ſpeak truth at all times without prejudice, though I have long beene an eye witneſſe of the choiſe elegancies and noble practices of your life and converſation, leſt my ſweet Odours *ſeem like thoſe* precious balmes *which the Prophet ſo much deprecates. Perſevere onely and be mounted in the Chariots of* Iſrael, *upon the wheeles and wings of righteouſneſſe and glory: there is nothing ſo potent to magnifie the name, or extend the blood of greateſt Potentates with perpetuity of ſucceſſion, as the duell of* Iacob *that wreſtled with an* Angell, *or the perambulation of* Enoch, *that*

did both walke and talke with God, in the motions of his heart, and devotions of his ſpirit. To dilate here were to forget the nature, as well as the meaſure of an Epiſtle: and yet I know not how pingueſcit oratio, *(as Saint* Hierome *writes to* Damaſus*) my words ſpread and grow fat with the mention of your ample goodneſſe. But I will not trouble you with theſe remembrances, ſince your owne breſt is a counſell-table and full Library of underſtanding thoughts, and diſcreet notions. If the* Honourable *robe of your favourable protection may fall upon the naked truth of this new-borne Tract, as ſometimes the mantle of* Eliah *did upon* Elizeus, *when he mounted into heaven, it ſhall be unto mee both a rejoycing and an ornament: for whether I write or lay up my pen in ſilence, I keepe the image of your vertue engraven in me, and truly honour that imperative worth, which commands love and obſervance in all that come within the Sphere of your light, and reſplendency of your*

good-

goodnesse. Meane while, my sheafe makes obeysance to the sheafe of Ioseph, *who is likened to a flourishing bough, and beareth increase in his very name: I pray God the power thereof may be conspicuous in your Lordship, by the glorious encrease, and illustrious amplification of your name and family: and let the extinction of either be* Vtopian, *like the sepulcher of* Moses, *which never was heard of yet by any. But why doe I mention the name of* Ioseph? *there is a blessing in your owne: and* Berek-elie *in the sacred Tongue is* Dei benedictio, *that is your name, and my desire is, it may be your portion: at least your* viaticum *and conduct whilst you are abroad. This* Incense *shall ever be ready for you, that of my Sermon aspires to you not from an* Angels hand, *but from a servants hand*

That wisheth all safety and felicity cumulate on your LPP.

Iohn Wall.

THE INCENSE OF THE GOSPELL.

APOCAL. 8. 4.

The ſmoake of the odours with the prayers of the Saints went up before God from the Angels hand.

AS *Rahel* and *Leah* built the houſe of Iſrael; ſo doth Inſtruction and Praier build the Church of Chriſt.

Inſtruction directs Prayer, that it may be aright: Prayer helps Inſtruction, that it may be

be profitable. If wee reade God talkes with us: if we pray we talke with God: both conſpire to make the dialogue perfect, and the conference mutuall. Therefore doe the *Elders* come before the Lambe with *Harps* and *Viols* in their hands: ſounding harps, golden viols; pleaſant harps, fragrant viols; viols full of odours, harps ſet to muſicke and harmonies Euangelicall. Had any Prophet in this his viſion ſeene Trumpets and no Odours, or Odours and no Trumpets, we might imagine the two acts of religious worſhip had beene ſeparable. But the Trumpets which are the voice, the glorious, and thundring voice of the Goſpell of Chriſt, and the doctrine of ſalvation; the Odours, which are the prayers, the zealous and fervent prayers of devout men and Catholique Beleevers, are ſo joyned in the Prophets Revelation, as they ought to be in the practice of the Church. In the linke and union of twins, ſo amiable and gratious, I doe not

not ſay that any hath choſen the better part, for they are moſt interchãgeably mingled. And if yee marke the order, the Trumpets are given to the Angells before the Odours, that hee that prayeth, might not deſpiſe him that propheſieth: but the odours are burnt ere ever the Trumpets are ſounded, that he that propheſieth might not be exalted againſt him that prayeth. Both have reſemblance to thoſe two Diſciples, that ran together. *Iohn* came firſt to the place wher his maſter lay, but wẽt not firſt in. *Peter* went in to the place where his Maſter lay, but came not firſt. In like manner Propheſie ſhewes us the way to heaven, that wee may come firſt, to the knowledge of God, and the righteouſnes of his Kingdome; but Prayer opens the gate of heaven, that wee may enter the joy of our Maſter, and the felicitie of his choſen: that commeth firſt there, this gets firſt in: that drawes towards the Courts of God, this leads to the ſight of

of God, that we may ſtand before him, in the light of his countenance, and the glory of his preſence: agreeable with the text ἀνέβη ὁ καπνὸς.

The ſmoake of the odours, with the prayers of the Saints, went up before God from the Angels hand.

I might compare my Text to the mountaines of *Bether*, where the Lord diſports himſelfe as a young Hart, or a pleaſant Roe, among the ſpices. But indeed they are a violl of gold, & containe the prayers of the Saints. Where firſt I note their repreſentation and ſimilitude: They are as The *ſmoake of odours. The ſmoake of the odours* with the *prayers of the Saints.*

Secondly, their preſentation and acceptance. They are exhibited by an Angell. [*Went up before God* from *the Angels hand.*

In the Repreſentation which is parabolicall, yee have *odorem Lebani*, the ſavour of *Lebanon*, even the wonderfull ſweetnes of pietie and devotion.

The

The ſmoake of the odours with the prayers of the Saints.

In the Preſentation which is Angelicall, yee have *præſidium Chriſti*, the honour of Chriſt, and the wonderfull power of his mediation and interceſſion. [*Went up before God from the Angels hand.*

There be ſome cauſe a ſmoake, and that a great one, but it is with their ſinnes, and not with their prayers, that is impious: there be others ſend forth prayers, and that in bead-rolls, but they goe up before Images, but not before the Lord, and that is idolatrous: there bee many direct their prayers unto God, but it is by our Lady or ſome deified Creature, not by *Chriſt* the holy *Angell*, that is ſuperſtitious: onely this of *Iohn* is a ſure rule and moſt infallible direction, *The ſmoake of the odours, with the prayers of the Saints, went up before God, from the Angells hand.*

I have now ledd you to the top of this

this aromaticall Hill, and diſcloſed the receipt of my golden Violl, would God I might find that in Church, which the Prophet notes to be in heaven, immediately before the Text, and that is ſilence, and devotion. ἐγένετο σιγὴ *There was ſilence in heaven for the ſpace of halfe an houre.* The hope of this puts mee on to the diſperſion and ſcattering of theſe myſticall odors, and ſo I beginne with the Repreſentation. Ἀνέβη ὁ καπνὸς. *The ſmoake of the odours, with the prayers of the Saints.*

Before the Tabernacle there was an Altar of ſacrifice; within the Tabernacle an Altar of perfume: the one for the immolation of beaſts, the other for the burning of Incenſe. Though God want neither, yet did he injoyne both, that hee might be honoured of men, and glorified of his creatures. The end whereof in the judgment of *Aquinas* is threefold, Pardon of ſinne, Adoption of grace, Fruition of glory. But the date of theſe things is long

ſince

since expired, and they have all received their consummation from that everlasting Passeover, who was *Hostia & Holocaustum* (as the Schooles speak) the burnt offering, and the great burnt offering, the Peace-offering, and the offering for sinne; purgative, and conciliatorie, of mercie and redemption, and having given himselfe (as the Apostle notes) προσφορὰν καὶ θυσίαν a full, and perfect sacrifice, oblation, satisfaction, expiation, for the sinnes of the whole world, did offer *prayers and requests with strong cries and teares upon the Crosse, to him that was able to save him from death.* Heb. 5.9. What then doth God require of us, but truth in the inward parts; and that I may speak in the language of *Chrysologus, Vitam non mortem, fidem non sanguinem*, life in stead of death, faith in stead of blood, vowes in stead of gifts, Almes in stead of entralls, and the bowells of mercie before the bowells of any creature: not the dead heart of a bleeding

ding ſacrifice, but the living ſacrifice of a bleeding heart. *Sacrifices and oblations wouldeſt thou not, a body haſt thou ordained.* Sacrifices and oblations wouldeſt thou not, a ſoule haſt thou ordained, ſoule and body, fleſh and ſpirit to be a living ſacrifice unto thee; bodies mortified, ſoules humbled with contrition and repentance. The calves of humilitie and obedience, the lambs of puritie and holineſſe, the beeves of ſervice and painfulneſſe, the doves of ſimplicitie and meekneſſe; for bread, knowledge; for wine, penitence; for ſalt, diſcretion; for the fat of rammes, the ſweetneſſe of devotion; for the waſhings, and purifyings, and the outward ceremonies of viſible aſperſions, ῥαντισμὸν αἵματι, the ſprinkling of that blood, which left the channels of our Saviours fleſh, and was poured forth as water, but now runnes in the veines of his myſticall body, as rivers in the midſt of Paradiſe, and gives life to every member. So that wee may cry

in

in the voyce of *Irenæus*, *Sacrificia in Ecclesia, sed species immutata.* There be oblations in the Church, and oblations in the Synagogue; Iewish sacrifices, Christian sacrifices; theirs corporall, ours spirituall; theirs from the hand, ours from the heart. They sacrifice beasts, we crucifie the whole body of sinne, and mortifie the carnalitie of our affections. They burne incense, we send forth odours, but it is with our *prayers*, and from our *prayers*, (as the Text is diversly read by divers expositors.) *These odours* are *our prayers*, *our prayers* as *these odours*: and if one Chapter may be the comment of another, *Iohn* cleares that in the fift and the eighth of the *Apocal:* which in the eighth and the fourth of this place hee leaves ambiguous, not by way of conjunction, but in the direct termes of a natural prædication, *Odores sunt preces, The odours of the Violls are the prayers of the Saints.* Nay, we are *odor Christi*, the savour of Christ unto God; but it

is in the ſtrength and vertue of our petitions, with our prayers and from our prayers, they cauſe the ſmell and vapour ſweetly into moſt gratious and pleaſing exhaltations. Whereupon ſaith *David, Let my prayer goe up before thee as incenſe, and the lifting up of my hands as an evening ſacrifice.* For I am of opinion with Saint *Auſtin*, that euerie man hath an Altar in his breſt, *aut Deo aut adverſario*, eyther for God or for the devill. If it burne with pride or envie, it is the devills Altar: if it burne with love and pietie, it is Gods Altar, where the cries, and the teares, and the ſighes, and the groanes, & the ſupplications, and the prayers, of his elect children are moſt gratiouſly receiued as the ſmoake of Incenſe. What then is Incenſe but the confection of many Spices; and what is Prayer, but the compoſition of many graces. Let *Moſes* tell you the ingredients of the one, as they are numbred in the booke of *Exodus*. Faith and Charitie, Devotion

tion and Humilitie, compound the other, and make it holy. Incense goes up and flyeth as the sparkes towards heaven: and doth not prayer ascend and pierce the clouds, that wee may obtaine a blessing? Incense fills the ayre, and takes away the annoyance of sordid filth and cadaverous putrefactions: and doth not prayer fill the house of God, and take away the graveolency of those wounds, which in the phrase of *David stinke* and are *abominable?*

Incense is most fragrant when it is broken; and is not prayer most acceptable, when it proceeds from a contrite spirit? Incense doth not smell unlesse ye burn it, and must not praier be cast into the fire, before it giue a a smell, whether it bee fire of trouble and persecution, or the fire of charity and devotion? sure I am it is like that which *Prometheus* tooke from heaven, celestiall and divine, the love of God, and fire of his Spirit, whereof Christ

spake, *Veni ignem mittere*; I came to send fire upon the earth. Thus must our prayers bee zealous and fervent, before they can be elevate, and ascendent. Levitie is a second quality, wrought by heat, and warmth, as we see in the disposition of the Elements, neither doth the text say *ascendit odor*, but, *ascendit fumus*, it is not the odour, but the smoake of the odour that goes up, that our hearts may be as the Disciples, burning within us, and our tongues as the Apostles, smoaking without us, whilst every one labours to be transformed with the Spouse, *in fumi virgulam*, into a *rod* of *smoake*, that goes up from the wilderness: it is fit our conference with God, should be like his with us; he spake to us in fire and smoake, when hee gave the Law; wee must speake to him in fire and smoake, as often as we pray: the fire of love, the smoake of our devotions. Tepeditie is more tollerable in things naturall, then in things spirituall:

tuall: And though many be received of God by outward conformity, as hopefull beleevers, this Laodicean temper will make him vomit them up as loathſome deceivers. Neither will any fire ſerve turne: ſtrange fire was the ruine of *Nadab* and *Abihu*, beware then of wrath, and malice, and hatred, and contention, and the immoderate deſire of filthy lucre, theſe are ſtrange fires, *ad perditionem uſq; genimina eradicantes*, that burne to deſtruction, and root forth our increaſe, *Iob* 31. or to uſe the phraſe of the Prophet, *carbones deſolatorij*, waſting coales, ſmoaking fire brands of miſerie and deſolation, that devoure all that is good, as well the Prieſt as the ſacrifice, the Temple with the Altar. I never reade that *Aaron* burnt incenſe, but hee tooke the fire of the Altar, and if ever wee meane to preſent God with the *incenſe* of our prayers, wee muſt imitate the *Seraphins*, and take coales from the altar, the al-

tar of our crucified Head, the altar of our crucified members: the remembrance of his death, the merit of his obedience, the ſweat and agonie of his meritorious paſſion and bitter ſufferings. O the *Veſtall* fire of that burning *Croſſe*, how doth it fume and *ſmoake* before the Lord continually! whilſt his fleſh withers, and his bones are conſumed, and his ſoule melts, and his ſtrength is dried up like a potſherd: there be the coales of love and charitie, grace and mercie, righteouſneſſe and pittie, that muſt enflame our hearts, and purge our tongues, and kindle our devotion, and ſanctifie our prayers, and make the *ſmoake* thereof reake and breake as the ſacrifice of *Noah*, into a ſavour of reſt, and pleaſant ſweetneſſe: for they are the *praiers* of the *Saints* that have this ſemblance, and doe ſmell,

Vt Coſmi ſoleant alablaſtra fociq; deorũ:

They onely are as the Camels of the Iſhmaelites laden with ſpicery and myrrh,

myrrh, and balme in the way to *Egypt*. Let the Schoole of *Ariſtippus* heare this, and ſtore themſelves with powders; let the daughters of *Capua* learn this, and bury themſelves with odours: O that we tooke ſo much care to powder the inward man with the ſacred duſt of theſe myſticall altars, as ſome doe the outward man with the duſt of Merchants, the choice perfumes of ſumptuous and unctuous delibutions. Alas, my brethren, will yee needs make your ſelves coarſes before your time, by the vaine exceſſe of aromaticall embalmings! what is the powder and the Pomander but the ſordid excrements of inferiour creatures, in it ſelfe excrement, to others decrement, more agreeable with the dead, then with the living, with the coffin then with the cabbin! I would not have men like Beetles, that abandon odours; there is a moderate uſe of all Gods creatures, which to decline is not civill, but Cynicall: and Chriſt

told the Diſciples when *Mary* poured forth her coſtly ointment, that ſhe had wrought a good worke upon him. It grieves me onely that we ſhould labour more to pleaſe our ſelves then ever we doe our Maker; and yet wee are never without a ſmoake, if not a ſuffocation and ſtifling of vertue and goodneſſe, whileſt ſo many exhauſt themſelves in fruitleſſe vanities. *Fumi-venduli ſumi-penduli & omnia vertunt ——in fumum & cineres*: their belly is their god, their glory is their ſhame, their Cooke is their Prieſt, their larder is their Temple, their wine is their ſpirit, their ſtomach is their altar, their diſhes are their graces, their fulneſſe and their belchings are their knowledge and their propheſies.

Wee have a ſmoake goes up from the deſperate malefactor, but it is a ſmoake of cruell revenge and bloody maſſacres: wee have a ſmoake that goes up from the curſed blaſphemer, but it is a ſmoak of horrible perjuries, and

and direfull impreeations: we have a ſmoake that goes up from the laſcivious wanton, but it is a ſmoake of melting pleaſures, and conſuming diſſolutions: wee have a ſmoake goes up from the voluptuous Epicure, but it is the ſmoake and nidor of ſuperfluous exceſſe, and eructant comeſſations: there is a ſmoake that goes up from every perſon that offends, for iniquity is as a ſmoake, and it were well it would vaniſh with the ſmoake, but this ſmoake goes up, and brings another downe, the ſmoake of pleaſure, and tranſgreſſion, the ſmoake of diſpleaſure and confuſion; if we ſmoake God with the offence of our ſinnes, he will ſmoake us with the plagues of his Iuſtice.

Let him touch the mountaines, and they ſhall ſmoake. What then ſhall become of thoſe ſilly wormes, that creep under and ſay to the mountaines, Cover us, and to the hills, Fall upon us. Alas, they are a broken reed,

doe

doe not hurt them; they are ſmoaking flaxe, doe not quench them. I would to God that bottomleſſe pit were not open, and did not ſend forth a ſmoake of Locuſts and Scorpions, falſe teachers, Pſeudapoſtolicke deceivers, that darken the ayre, obſcure the Sunne, the light of truth, and brightneſſe of the Goſpel, with the devilliſh practices of their fuliginous and caliginous machinations. I feare there be too many that run after them, and ſet more by their ſmoake then our fire. The Lord grant that they may returne, at leaſt eſcape the wrath to come, and not be ſubject to that heavie condemnation, *the ſmoake of their torment goeth up before the Lord for ever.* Sweet Ieſu draw them with the ſavour of thy ointments, the ſmell of thy blood, the ſent of thy flowers, the pleaſures of thy Vine, the ſweetnes of thy odours, the cords of thy love, the beauty of thy holineſſe, the power of thy word, the vertue of thy graces, the pillar of thy ſmoake,

ſmoake, and the ſmoake of thy *prayers* which thou didſt ſend up for mercy & releaſe, when the *cenſer* of thy fleſh was all on fire, and that precious alablaſter of thy ſacred body was emptied of its treaſure: well may they have prayers, and oriſons, mattens and maſſes, and that at times appointed, and houres canonicall; they are not *praiers* of *Saints*, but *prayers* unto *Saints*, and therefore doe not *aſcend and goe up before the Lord:* which is my ſecond Collect, namely, the Preſentation and acceptance, and preſents it ſelfe to your acceptance in theſe words, *Went up before the Lord from the Angels hand.*

The mother of *Auguſtus* being with child, dreamed that her wombe ſpred over the earth, & her bowels reached unto heaven: But it is true of *Hieruſalem* the mother of us all, when ſhee is full of the ſpirit, and ready to be delivered of prayers & ſupplications, her wombe opens, and her bowells reach unto heaven, her children ſhoot up, and

and the desires of her soule goe up *before the Lord from the Angels hand.*

They goe up, as *prayers*, they goe up before the Lord, as *the prayers of the Saints*; they *goe up*, there is their motion, and divine progresse; they goe up before the Lord, there is their *ubication*, and glorious presence; their motion ascendent, their *ubication* transcendent, ἐνώπιον Θεοῦ saith the Text, they are not ashamed to looke God in the face, and put him beside the question which hee made to our father in the Garden, *Adam ubi es? Adam* where art thou, and where is thy posteritie? for what are prayers but devout ejaculations, and pious liftings of the heart and soule to him that ruleth in the heavens, sent by the Spirit, presented by the Sonne, to him that lives for ever, and sits upon a throne. Let me not part that which cleaves together, the ascent is not reall but metaphoricall, and imports grace and favour with the Lord, much like that in the Acts, *Ascenderunt eleemo-*

eleemosynæ, Thine almes are gone up before mee: which S. *Austin* hits very well, *Ascendit oratio, descendit gratia*, The exhalation of pietie, resolves in a distillation of mercie. And the ascent of prayer, is a descent of favour to the Saints. Whether *prayers*, or *supplications*, or *requests*, or *gratulations*, as the *Apostle* hath distinguisht, they force heaven, and wrestle with God as *Iacob* with the Angel, they lay violent hands upon the Lord, and will not let him goe except he blesse us: and therefore Satan cannot endure to heare of prayer, he loves it as he loves holy water, it is his rack, his purgatorie, and (if I may so speake) his very hell. He tempts us by the weakness of our flesh, we torment him by the strength of our prayers. Give me leave to refresh you with the Story of S. *Dominicke*, who meeting with the Devill in the likeness of a Fryer, — *Non longa est fabula*, — brought him into the severall places of his Covent. First, into the Dormitory where

where they ſlept; then he asketh what he uſeth to doe there. Here (ſaith the Devill) I tempt them to ſleepe long, and to overmuch idleneſſe. Afterward into the Refectory where they dined. Here (ſaith the Devill) I tempt them to gluttony and intemperate feeding. At length into the Locutory where they diſcourſt. Here (ſaith the Devil) I tempt them to confuſion of language and diſcord of opinion. But when hee came to the Chappel doore, he would by no meanes enter; for (ſaith he) this is a curſed place, and whatſoever I get elſewhere, I loſe here. I ſtand not upon the evidence of theſe fabulous relations, onely (as S. *Auſtin* ſpeakes) *ad ſalutem valeat*, let us make ſome benefit of it, and obſerve that prayer prevaileth much with God, and much againſt the Adverſary; it makes our peace, and drives away our accuſer: being as *Niſſen* writes ὁδοιπορούντι ὅπλον, a ſhield to the wayfairing, a ſword to the warrefaring, a guard to him that lyeth aſleep, and

and a fortreſſe to him that ſtandeth upon his guard. Yet is it not alike with *Cain* and *Abel*. *Wee know* (ſaith the Euangeliſt) *that God doth not heare ſinners*. The cry of their ſinnes drownes the cry of their prayers, nay their prayer is *turned* into ſinne, and proves abhominable. Well may they be heard as the *Publican* was in the dejection of ſpirit, and the remorſe of conſcience: for God can diſtinguiſh betweene the fault and the perſon. They ſhall never be heard in the cõtumacy of their hart and malignitie of their inventions. For there be two things, that ſhut the eares of God from our prayers: the firſt impietie and wickednes, therefore *Samuel* was not heard when he praied for *Saul*; The ſecond blindnes and ignorance, that wee may ſee what a good *Mother* ſhee is to devotion, and therefore the ſonnes of *Zebede* were diſcharged, with a *neſcitis quid rogatis*, ye know not what yee aſke. Onely the prayers of the righteous are very powerfull

erful, wel known to that bloody tyrant *Maximinus*, who feeling the plague of Gods judgments in his bowells, when he was troubled with a Fistula and the fretting rottennesse of a most incurable vlcer, set open the Churches of the Christians, and gave them libertie of divine service, with strait command to pray for the safetie of the Emperor as *Eusebius* writeth in the ninth booke and eighteenth chapter of his Ecclesiasticall storie. Let *Moses* pray the Rockes shall gush forth water, and it shall raine quailes upon them in the wildernes. Let *Eliah* pray, the bottles of heaven shall be opened, and the clouds shall droppe in great abundance. Let *Ionah* pray the sea-monster shall bee his refuge, and the bellie of the whale a tabernacle of safetie. Let *Hezechiah* pray, *Zenacherib* shall bee murdered by his owne Children and 185000 of his enemies shall bee slaine in one night, by the sword of an *Angell*. Yet if this euer hold why did the

Lord

Lord heare the Devill and not the *Apostle?* Satan prayed that he might tempt *Iob*, that was granted; *Paul* that he might escape the buffetings of Satan, that was not granted, *propter augmentum gratiæ* (say the schooles) that his faith might increase, and his comforts might abound: So that if God doe not heare to our desire and expectation, he will heare to our glorie and salvation: If he doe not graunt us that which is most sought, he will graunt us that which is most fit: If he doe not give us earth, he will give us heaven. (as S. *Austin* upon the 85 Psalme doth state the question.) Thus are Christians like unto patients when they are desperatly sick, their friends give them whatsoever they will have: But when there is hope of life, they denie many things which may doe them hurt.

Strive we then to conforme our will to Gods pleasure, lest our condition be like that of *Esau*, who *found no place for*

repentance, though hee ſought it with teares. For if our deſires be earthly and carnall, God will ſcarce heare us, if he do his Sonne. Chriſt prayed in behalfe of *Peter*, that his faith might bee ſtrengthned, and then he was heard; in behalfe of his enemies, that their ſinnes might bee forgiven, and then hee was heard: but when he came to ſpeake for himſelfe, with a *tranſeat calix*, Let this cup paſſe, the cup did not paſſe, but his words did paſſe: for they were not after the will of God, but after the will of man, a wiſh more then a will, *non voluntas, ſed velleitas*, ſaith that *Angelicall Doctor*, not an abſolute and perfect deſire of his reaſonable ſoule, but a naturall and imperfect motion of his troubled fleſh, ariſing from the weakeneſſe of humane frailty. Elſe Chriſt had beene ſurely heard; for it is he that makes our prayers to aſcend, and have a gratious audience in the Court and pallace of that heavenly Kingdome.

in

What manner of men ought wee to be then during the time of prayer, in all humilitie and religious obſervance? Doe our prayers aſcend and goe before the Lord? Doe they come into his ſight, and bring us into his preſence in the company of *innumerable Angells, where thouſand thouſands ſtand before him, and ten thouſand thouſands miniſter unto him, in the congregation of the firſt borne, whoſe names are written in heaven, amidſt the ſpirits of juſt and perfect men?* Are they θεᾶς ὁμιλίας, and ἀοράτων θεωρίας, (as *Niſſen* and *Clemens* doe agree) the onely meanes of converſation, and contemplation? whereby wee converſe with God and contemplate the brightnes of his inviſible glorie? where is our horror and confuſion, why doe wee not ſhake, and tremble, at the commenſing of our petitions. How is it that our ſoules are not proſtrate, and our bodies caſt downe, at the footeſtoole of

his Majesty, in the submiss worship of devout confessions,& procumbēt adorations? I blush to mention the strange oscitancy of many in the sanctuarie, the rude postures, careless gestures of men not well disciplined, that sleepe and dreame amidst our solemne invocations. Verelie God was in the place, and they knew it not, else would they comport themselves in a more decent and comelie maner. It is said of Christ that he was heard *propter reverentiam*, for the reverent dutifulnes of his filial obedience: and doe these men thinke to be heard for the irreverent stoutnes, and inflexible stiffnes, of their Elephantine service & despised humilitie? I never find that *Iohn* bequeathed his priviledge to any, indeed he leaned upon our Saviours brest, but it was at supper not at prayer, for he was ὁ ἀγαπητὸς μαθητὴς, the beloved Disciple; but we are inferior servants, and must hold a further distance, at least observe a de-

a decorum in ſo roiall, and divine a preſence. *Multa opus vigilantia* (ſaith *Bernard*) wee had neede to bee carefull, and circumſpect in the whole courſe of our lives, but chiefly in our prayers. For the eyes of God are upon his ſervants, at all times, and in all places: but chiefly at their prayers. Then he lookes upon them with the eye of mercie, and compaſſion, or rather on his Sonne in whom alone he is well pleaſed. For hee is our grand patron, and *Maſter of requeſts* that muſt receive our petitions, and exhibit them to the father that ſo they may paſſe (as it were) from *the Angells hand.*

Though Chriſt bee higher then *Angels*, Lord over them, and Prince among them, whom all the Angells of God doe worſhip and adore: yet may he be termed an *Angell*, but it is κατ' ἐξοχὴν, the *Angell*, *Angelus*

fœderis, Intelligentia intelligentiarũ. The Angell of the covenant, the Angell of the great Councell and high Parliament, the Court of heaven: For he is the Legat, and Nuntio of his father, and becauſe he was ſent from heaven to earth, from God to man, that he might negotiate and tranſact his worke, his great work, was termed *Shiloh*, which is by expoſition ſent, or (if you meane to render it with my text) a meſſenger and an *Angell*; Yet leſt any ſhould aſcribe too much to the Angells, it is not *de manu Angelorum*, from the hand of the Angells, but *de manu Angeli*, from the *Angells* hand: nor *de Angelo*, from the Angell, but *de manu Angeli*, from the hand of the *Angell*, for this is an *Angel* of fleſh, as well as of ſpirit: and therfore none but Chriſt, the word incarnate, *fleſh of our fleſh and bone of our bone*, the *mediator of God*

God and man, the man *Christ Iesus*.

What then, is there no roome for *Saints* or *Angels* in this imployment? leaſt of all will they bee Advocates and Clients too? Why doe they implore help, if they can give it? They are the prayers of the Saints, that deſire help, and goe up before the Lord from the Angels hand. Yet may wee ſay with *Moſes*, *Hi ſunt dii tui, ô Iſrael*, Theſe are thy *gods ô Iſrael*. Theſe are thy *gods ô Rome*. They goe before thee, and thou doſt ſtand, and bow, and kneele, and lye before them in blind and fooliſh ſuperſtition. But *wee have an Advocate with the Father, Ieſus Chriſt the righteous*.

Non tali auxilio nec defenſoribus iſtis,
Tempus eget——

He is the expiation of our ſins,

the preſenter of our ſuits, by him we offer the ſacrifice of praiſe, the fruit of our lips, the incenſe of our prayers, the devotion of our ſpirits: if there bee any vertue, any graciouſneſſe in us, it is from *Iacobs* hand, the *Angels hand*, the ſmell of his garments, the ſavour of his righteouſneſſe, whoſe ſmell is like *the ſmell of a field which God hath bleſt.*

When *Auguſtus* ſpared *Alexandria*, and hearkned to the cry of the inhabitants, he gave three ſeverall reaſons: Firſt, the beauty and magnificence of the City, it was very great: Secondly, the honour and majeſty of the builder, it was *Alexander* the great: but the laſt and chiefeſt was the love he bore to his friend *Arius*. Though God have reſpect unto man for the beauty of his image, as he is the glory of his creatures, for the excellency of his Maker,

Maker, as hee is the workmanship of God; yet the greatest reason is the love and favour he beareth to his Sonne *Christ Iesus*. If once hee looke upon his side, his wounds, his feet, his nailes, or the hand in my Text, stretcht on the Crosse, and reacht towards heaven, hee is presently overcome, and beginnes to cancell the hand-writing that is against us. So that I may well urge subscription to that of learned *Austin*, *Non sumus Petriani, sed Christiani*: Wee are not the clients of *Peter*, nor yet of *Paul*, but the humble servants of our blessed Lord and Saviour *Iesus Christ*. O the *Angell*, the good *Angell*, would God I might see thy face, would God I might kisse thy hand. ὄργανον ὀργάνων. he instrument of instruments, that workes miracles, obtaines victories, erects earth, inclines heaven, and is most active and powerfull to

salva-

ſalvation. Thy hands drop myrrh, pure myrrh, thy fingers droppe blood, pure blood; can the Lord behold the wounds thereof, and not conſider our prayers? can the Lord behold the ſcarres thereof and not grant our petitions! It was the ſpeech of *Biron* in his diſtreſſe, *Though I ſay nothing, the wounds I beare will ſpeake for mee.* And though wee bee ſilent, the wounds hee beares will ſpeake for us. The leaſt *ſmoake* of a ſigh or a groane muſt needs *goe up*, and bee taken well from the *Angels hand.* For (as *Ambroſe* ſpeakes) *Facies Domini illuminatio mentis, manus Domini plenitudo bonitatis:* The face of God is the light of knowledge, the eyes of God the brightneſſe of underſtanding, the eares of God the facility of patience, the feet of God the ſtability of judgement, but the hands of God are the riches

riches and fulneſſe of mercy and of goodneſſe. Indeed the hands of *Moſes* beganne to waxe heavie and *Hur and Aaron* ſupported them and put a ſtone under them: but the hands of *Chriſt* are firme and ſteddy, the corner-ſtone beares them up, and they are never wearie: For he is our High Prieſt, and as it was ſaid of a *Perſian King, Verè longimanus*, that doth ſpanne the heavens, and meaſure the earth in his fiſt, compaſſe the prayers of his Church, and write them in the palmes of his hands. Is the hand of God weakned, or the arme of God ſhortned? yea rather ſtretched forth daily, that hee may incircle and inroule the whole catalogue of our petitions: whilſt all the Saints in heaven and earth make it their greateſt honour and chiefeſt ſecuritie to kiſſe the Sonne, and embrace the hand of this *Angell*; to kneele

kneele downe before Chriſt, and to preferre their ſupplications to the bleſſed acceptance of his gracious favour, and propitious interceſſions, crying in the language of the Poet, and the aſſurance of the Spirit,

Pars mihi paris erit dextram tetigiſſe——

For if the Lord promiſe to grant whatſoever wee aske in his name, how ſhall hee melt at the preſence of his Sonne? when he ſhall ſtand before him with the breſt-plate of righteouſneſſe, for that of *Aaron*; with the ointment of holineſſe, for that of the Law; with the crowne, and the miter, and the golden plate, and the precious ſtones of his everlaſting power and ſoveraigne divinity, for thoſe glorious ornaments of *Leviticall* ceremonies? when he ſhall

ſhall take our prayers and mingle them with his owne, and bring the fire of his Croſſe and kindle them all together, and make a ſweet perfume, not onely toward the vaile of the Temple, but through the vaile of the Tabernacle, that *Holy of Holies* and heaven of heavens; and all this with earneſt cries and moſt indefatigable perſeverance, in ſighes and groanes that are unſpeakable; then ſhall the Lord forſake the Tabernacle of his wrath, and fly as a Bee that is chaſed with ſmoake: that wee may come and gather the ſweet honie of mercie, and forgivenes, from the *Angelis* mouth, and from the *Angells hand*, even *Ieſus of Nazareth* which ſignifieth a flower, the flower of the garden, and the flower of ſweetneſſe incomprehenſible. For he it is that is *Mediator electionis*, and *Mediator redemptionis*, the Mediatour of election,

election and conservation to the *Angells*, the Mediator of redemption and instauration to us that are his creatures, whether in respect of one nature, or in respect of both, is a worke of the Schooles, and requires more sand then I have to spend. Let me onely lay this *axiomaticall theoreme* as a ground, that all the workes of *Christ*, as Mediator, are θεανδρικα, divinely humane, and humanely divine: whether he taught the Church, or wrought miracles, whether hee endured the crosse, and despised the shame, whether hee bee exalted upon a throne, and present our supplications to the Father; it concernes us more to repaire to him, then to enquire the manner of his proceeding. And therefore let us clense our violls, and provide our odours, purifie our hearts, and make ready our prayers, and lay them frankly upon

upon our Saviours Croſſe.

If *Leonidas* bid us ſtay as hee did *Alexander*, till wee are Lords of the Country where the Spices grow, wee may anſwer, Wee dwell in the midſt of them, and are ſo already. The Church of God as the mountaines of *Arabia*, abounds with the treaſure of *Sabean* marchandize, there is Camphire, and Cinnamon, and Spicknard, and Calamus, and all the Trees of Incenſe.

And that I may come a little neerer home. The place wee enjoy (praiſed be God, and let the name of his glorious Majeſtie bee ever bleſſed) the place I ſay wee enjoy, as the South Countrey, doth abound with Myrrh, and Aloes; and the chiefeſt Spices.

Every Chappell as a Garden encloſed, every Temple as an Orchard of Pomegranates. So that we have

have nothing to doe, but to come, and gather, and bring, and carry into the *Angels hand.* O the gratious smell and wonderfull sweetnesse of divine *Litanies*, and publike services: Who is able to conceive the unspeakable delight of these sacred and heavenly evaporations. They are none other then the breath of God, and the emissions of *Paradise.* When the Organs are blowne, and the Cymballs make a noyse; when the voices are heard, and the whole Quire of Prophets and religious men doth fill the ayre, with the loud cryes, and vocall symphonies of devout and patheticall invocations: then doe the Spices flow, and the *Odours* are *burnt*, and *the smoake of our Incense goes up before the Lord from the Angels hand.*

Muleasses King of *Tunis* being deprived of his Kingdome, lived an exile: but was knowne by the suaveo-

suaveolencie of his garments, and the sweet Odours hee ever carryed with him. We are all strangers, and aliens, deprived of our glorie, and cast forth of Paradise: if ever wee meane to renew our acquaintance with God, wee must keepe our Odours, and not leave our prayers: ξηρὰ and ὑγρὰ (as *Clemens* writes) the moist ointments of teares and compunction, the dry powders of humilitie and devotion.

Though I might tell yee of *Christ* that watcht all night at prayer, and of a noble *Generall* that spent halfe the night in the temple, his gauntlet and headpeece lying by him, and of a *Saxon King* that bestowed the third part of the day naturall at his devotions, together with many religious men, and pious confectioners that have imployed the whole course of their life in making of these perfumes; I shall onely be-

ſeech with the *Apoſtle* that ye pray *continually*. There be ſome things that delight more in the action, then in tranſaction, when they are a doing, then when they are done: whereupon ſaith learned heathen *Seneca*, *Iucundius eſt pingere, quam pinxiſſe*, a good Painter takes more pleaſure in the exerciſe of his worke, and in the laying of his colours, then in the faireſt peece when it is compleat and finiſht. Of this ſort is prayer, and therefore *Paul* doth not ſay reade continually, or ſing continually, but pray continually, let it be your evening ſacrifice, and your morning ſacrifice, whilſt your hands are like Gods hands, *omni die expanſæ*, ſtretcht forth all the day long, his in pittie, yours in pietie; his to invite, yours to intreat; his to receive, yours to be receiued. O how well doth it become us that live in the midſt of Sion, in a time

time of publique Faſt, in Veſpers of moſt bleſſed Inaugurations, whilſt our Nobles ſtand in the gate, and the Princes of our Tribes goe up to *Hieruſalem*, and our Iudges take ſweet counſell, and the Sentinells of Church and State, adviſe with God and the oracles of his Spirit: to make prayers and interceſſions for all men, for Kings and ſuch as have power over us, that wee may live a quiet and peaceable life, in all godlineſſe and honeſtie, in all vertue and ſafetie. This is acceptable with God our Saviour; witnes the Repreſentation, *they are as odours:* witnes the Preſentation, *they goe up before the Lord from the Angells hand.*

My laſt ſuaſorie ſhall be that of the Prophet, *Levate manus, &c.* Lift up your hands together with your hearts; your hands in puritie, your hearts in pietie; your hands

in good works, your hearts in good thoughts. Hee that prayes and never doth good, lifts up the heart without the hand: hee that doth good and never praies, lifts up the hand without the heart. But wee must lift up hand and heart; the heart to make our prayers, the hand to reach them to the *Angell*. What can hee doe more then bow the head, and open the side, and spread the armes, and stretch forth the hands? All this yee see him doe upon the Crosse. Hee is ready to present God, if wee be readie to present him. And so yee are, whilst I blow the Trumpet, yee bring the Odours; whilst I kindle the fire, yee provide the sacrifice. Now me thinkes, I doe not onely reade and heare the Vision of my Prophet, but contemplate and behold it, in the midst of *Cleopas* and the *Disciples*, inflamed with love, and burning

ning with devotion. Though yee bee not, as the *Romanes* seemed to the *Galls*, *Deorum cœtus, An assembly of gods*, yet are of *Saints*, and men that are *servants to the most high God. Acts* 16. 17.

O the glorious *Sanedrim*, and blessed congregation of Priests and Elders, Doctors and Teachers, Prophets and Euangelists, that stand before me this day with their *golden Violls!* are not your hearts as *Violls*, and your *prayers as Odours?* Doe not your thoughts burne, and the meditations of your soules rise and mount *before God*, as *the smoake of Incense from the Angels hand?* They doe and have done, for health and safetie, and redemption, and liberty, from the noysome pestilence and the outragious fury of blood-thirstie enemies. Lord God, Lamb of God, Sonne of the Father, that takest away the sinnes of the world, have

have mercy upon us: Thou that takeſt away the ſinnes of the world, receive our prayer: Pitifully behold the ſorrowes of our hearts: Favourably with mercy heare our prayers: Both now and ever vouchſafe to heare us O Chriſt: Gratiouſly heare us O Lord Chriſt: To whom with the Father and the Spirit, be theſe ſweet *odours* of praiſe and glory, thankfulneſſe and Iubilie, this day and for ever.

FINIS.

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